n the Realm of Migher Things

The Long Way.

By J. Russell Verbrycke, Pastor Gurley Memorial Presbyterian Church.

when Pharaoh had let the people go, that God led

It is an old saying that often "The farthest way round is the nearest way home," eminently true, although it did not appear so at first when God ordered them off the nearest route, to turn into the largest and seemingly most difficult one. From the ise and freedom. Their deliverance had been achieved after thrilling scenes and wonderful demonstrations of divine power. erated people had started on their way; their destination. Canaan; God had promised them "that country shall be your in-The pilgrimage was no little undertaking. It was no little emigrant train that set out from Goshen, under the generalship of Moses, but the mightiest exodus that the world has ever witnessed. Some say it was a multitude of 2,000,000 of souls; others have estimated that it exceeded 3,000,000 of people. With all their goods, utensils, property and flocks and



Rev. J. Russell Verbrycke.

expired. It was now a critical time for the great host. To go on would plainly declare to Pharaoh that they had made a It would have taken but a few days. The other way was much longer

directed them to take this last way, and ignored this power and formed this world through long, almost incalculable, geologic periods. His way is almost always the long way. Nature evidences this, God does not call the fully developed herb and the seed, then the tiny shoot, then the after patient waiting, the fruit. God could call the fully-formed man and woman into being, as He created the first man and woman, but we arrive at fully developed manhood and womanhood only after years of slow growth. He has the ultimate end of manhood and womanhood in view, but He takes every one of us by "the long way" of the successive periods of infancy, childhood, youth and then full development. Across the thresholds of the academy, the college, the university, we step into the

not, the largest organ in this country is the Mormon Tabernacle at Salt Lake City It was erected originally in Music Hall, in Boston, but was not an economic success there, and was long ago bought by the Mormons. But this is smaller than the organ in the Royal Albert Hall in London. The finest and most famous organs in this ity are probably those in St. Patrick's Cathedral, in St. Bartholomew's, in the Church of the Ascension, in St. Mary the Church of the Ascension, in St. Mary the Virgin's, in Plymouth Church, Brooklyn; in St. George's and in the Temple Emanuel, Considering that Puritanism and Presbyterianism have in times past utterly con-demned organs, great and small, as a sacrilegious attempt to "praise God by ma-chinery," the cause of good organ music there is a large church in any large town in the country that is without an organ it would be hard to tell where it is. The advance from the small affair that is not unfittingly described by the Scotchman as "kist o' whustles." to the vast modern me.

Text: Exodus xiii: 17, 18-"And it came to pass. | school of real life. There, from entered apprentice, step by step, we are initiated them not through the way of the land of the Phil-istines, although that was near: * * but God into the trades and professions, in which, led the people about through the way of the wil- after years of patient toil, we become master workmen. God's way in our development is "a long way." You and I are at school yet-the wide school of experience, The fugitive Israelites found this to be pre- from which I believe we shall never graduate, for by new experiences we shall go on developing in the world to come. God's process in the evolution of nations is slow and deliberate. Every page of history is bondage of Egypt, the children of Israel marked with God's deliberateness. For exwere on their journey to the land of prom- amples, study Israel's history-our own history as a nation. God's ways are not as man's ways. God moves with stately precision; man chooses the short cuts. Man It had been a contest between God and a often falls; God never. The course from which Israel was turned was the nearest; but the nearest is not always the best.

Friends, perhaps God is leading some of you by "the long way." You have your goal, your longing ambition; but you have not yet reached it. You have come to the very verge of your ideal; so near, yet at the supreme moment of realization, as test of faith and character, you have met with some misfortune or reverse, and have een led back into the wilderness.

Some men and women have met with this experience time and time again, and it has seemed that some ill fate is warring against their ultimate success. If we be children of God, we recognize these things as His leadings by "the long way." There are some Christians who have had the noblest aspirations to attain the higher plain of Christian living, a thing that it would seem that God would be most ready to grant speedily. They have longed for that closer union with God, through Christ, and yet they feel today that they are far distant from that sweet experience which some entests of falth, so many trials that have filled the heart with unbidden doubts, that the soul is yet journeying on its way in the wilderness, and has not found that absolute repose in God. Friend, it is God leading you by "the long way" round to

Again "The long way" led Israel through he wilderness. The way of life is often a wilderness way. God leads many of His children through the desert. Oh, how barren it has seemed; how cold and cheerless. Some through the wilderness of trials and bodily suffering; some through reverses and Divine Providence had not had a hand in harsh injustices; some through a way bar-It, it could have resulted in nothing but an ren of friends and joy; some through disappointments and loss of earth's dearest loved ones; some through the bleak waste but the instrument through whom God of domestic infelicitles. The way is long, the way is hard; but let us remember that God's way is a way of mercy. It is not an If He did lead Israel by the longest way,

it was the right way. They saw it when they reached Canaan. Mercy, why it stands out with wonderful clearness. "He knoweth our frame; He remembreth that we are Just." "A bruised reed He will not break, God cares for His children. We remember the great Knox fire here in our city in '93. We are told that in the warehouse, where were stored the household effects of so many of our citizens, a strange thing hapand took everything before it. It ate its way through floor after floor until it flamed clearing away the debris. Everything that was in the building seemed to be erushed. Load after load had been hauled away, when, we are told, underneath it all, prowas found a delicate little cut-glass vase, its crystal beauty untarnished by the smoke, unmarred by the crash, as perfect as when it left the skillful hands of the artist who made it. What an illustration

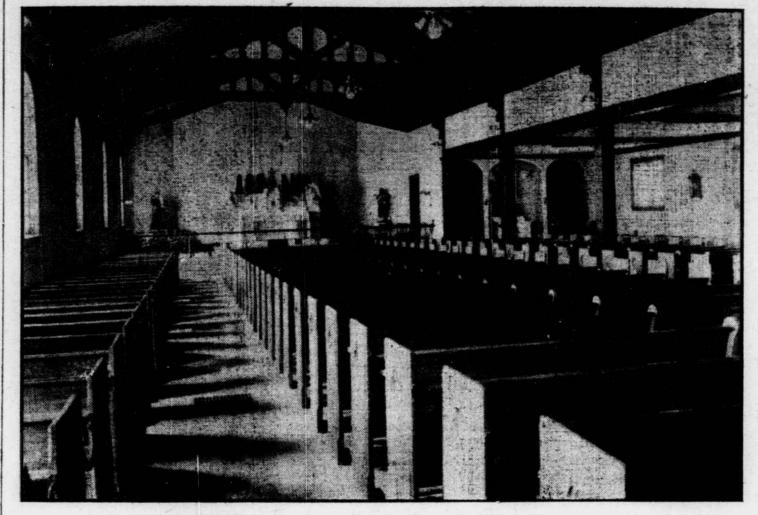
Amid the wrecks of all things temporal God will guard His own. When He comes to make up His jewels, He will spare the trusting soul as a father spareth his own son. Trust in God, for His way at las leads to Canaan. The reward will come a length; so rich, so beautiful; the enjoyment so entrancing that there will be no though

of protecting providence.

of the hardships by the way. "And it came to pass, when Pharaoh let the people go, that God led them not through the way of the land of the Philis tines, although that was near . . but God led the people about through the way of the wilderness of the Red sea "

Some Big Organs.

slowly raising itself on Morningside



INTERIOR OF THE CHURCH OF THE HOLY COMFORTER.

ROMAN CATHOLIC CHURCH TO BE DEDICATED TODAY

14th and East Capitol streets, which has recently been completed, will be dedicated this morning with appropriate religious exercises conducted by Cardinal Gibbons. The ceremony will take place at 10:30 a.m., and will consist of the blessing of the inner and outer walls of the edifice, the singing of psalms and the chanting of the litany of the saints.

During the dedicatory ceremonies the cardinal will be assisted by Very Rev. E. R. Dyer, D.D., the president of St. Mary's Seminary, Baltimore, and the Rev. W. A. Kelly, D.D., and Rev. Paul Griffith, pastor of St. Augustine's Church, as deacons of honor. At the conclusion of this interesting and significant ceremony solemn high mass will be sung, with Rev. Valentine F. Schmitt, pastor of St. Joseph's Church, as celebrant; Rev. Charles F. Alken, D.D., acting as deacon, and Rev. Paul Griffith as subdeacon. Rev. George Dougherty, assist-ant treasurer of the Catholic University of America, will act as master of ceremonies, ant pastor of the Church of the Holy Comforter. The sermon will be preached by Rev. Edmond T. Shannahan, dean of the faculty of theology at the Catholic University, and said to be one of the foremost Catholic scholars in America.

It is expected that the music will be of a particularly interesting character. Eykens' Gregorian mass will be rendered by the full vested choir of the Holy Cross College students of the Catholic University, which is under the direction of Mr. Wm. Winberg. In view of the more than ordinary interes attaching to such ceremonies it is expected that a large number of clergy will be in

attendance. The final completion of the Church of the

The Church of the Holy Comforter, at the paster of the church, and his congrechurch commends itself to the onlooker in an architectural sense, being in the Spanish mission style, and is said to have been inspired by an old mission house at San Diego, Cal. B. Stanley Simmons of this



Rev. Joseph I. McGuire.

city was the architect. The building has three entrances. Broad windows provide ample light and ventilation. A suitable room has been placed at the Holy Comforter is a happy consummation north end for the meetings of the different of the labors of Rev. Joseph I. Maguire, societies connected with the church. At the north end for the meetings of the different

opposite end niches are made in the partition containing the confessionals, while a central niche is occupied by a shrine. To the rear of this and immediately adjoining the sanctuary is the sacristy. Adjoining the sacristy at the south end of the church is the sanctuary and altar upon a raised plat-form, with steps and floor of terrazzo and mosaics. Rough plaster of a yellowish cast has been applied to the walls, the ceiling and trusses being of mission oak, exposed. The seatings and other wood trimmings are treated likewise, and the fixtures, electroliers and altar rail in verde antique.

On the north end is the choir loft, elevated above the church floor, where an organ in the mission style has been installed. As has already been stated in The Star, this instrument was donated by Thomas F. Walsh. The pulpit, which has been erected, was the gift of E. Francis Riggs.

The rectory adjoining the edifice, which is practically a part of the church, is on the south end of the lot, the entrance being from 14th street. It is three stories in height. On the first floor is a reception com, pastor's study, dining room and kitchen. There are four good-sized rooms, exclusive of a bath, on the second floor, and on the third floor there is an assistant pastor's suite, with bath, and other rooms for domestics. An assembly room is one of the features of the basement, while a heating plant, laundry and coal bins have also been set up there. Both the church and house are heated by steam heat. Rev. Charles E. Boone is the assistant

pastor of the church. He was born in Plainfield, N. J., in 1875. He was a student at St. Charles' College and St. Mary's Semi-hary, and after his ordination went to the Catholic University of America, and, prosecuting further studies, was assigned to his present charge last September.
The untiring efforts of Father McGuire

as pastor of the new church and his previous record of good works have already been given at length in these columns.

HIGHER CRITICISM.

Norfolk Divine Starts Something by

Special Dispatch to The Star. NORFOLK, Va., March 17 .- The preaching of a sermon here by Rev. Dr. W. M. Vines of Freemason St. Baptist Church, in which discourse Dr. Vines declared the Bible contained "mistakes" and that "modere science had reconstructed the Bible, has created a great furor among the church people, and ministers of Virginia, and several leading clergymen here will reply to

Dr. Vines. Rev. Dr. Calvin S. Biackweil, Baptist. telegraphing from Baltimore today, declares he will hasten home to make a vigorous reply to Dr. Vines next Sunday. Dr. Vines he will reiterate his contentions and point for confirmation in his doctrines to Rev. Dr. Strong Prest of the Rochester, N. Y.. Theological Seminary; Dr. Faunce, president of the Brown University; the late Dr. George Dana Boardman, Rev. Dr. Mitchell of Richmond College, and Dr. Poteat, president of Wakeforest College in

UNITED BRETHREN.

Maryland and Virginia Conference Appointments.

The following appointments of pastors were made at the closing session of the Maryland and Virginia conference of the United Brethren Church (radical branch), n session at Rohrersville, Md., recently: Augusta circuit—J. L. Khapp, Long Glade; E. W. M. Hartman, East Holson; J. Combs, West Holson; E. Perkins, Highland Mission; J. Cromwell, Hagerstown, circuit to be supplied; Rohrersville circuit to be sup-plied; conference evangelist, J. E. Hott. The conference voted to retain within its bounds all missionary money collected and by resolution relieved Rev. R. H. Clopper, secretary-treasurer, from all blame for no sending the money to the general treasury Rev. E. W. M. Hartman was elected treasurer of the church extension fund.
Rev. D. L. Perry was chosen custodian of the preachers aid fund.
In the absence of a bishop Rev. William

Funkhouser presided at the sessions of the conference and Rev. D. L. Perry was secretary. Rev. Mr. Funkhouser was elected presiding elder. The conference will meet next year at Olivet Chapel, Va.

At Galbraith Church.

The ceremonies at the golden jubilee at Galbraith A. M. E. Zion Church, on 6th street northwest, Friday evening consisted of singing, two addresses and a general experience meeting, in which are experience meeting, in which all joined. gave a white man's view of the colored race. He said the colored race has many virtues of which it may well be proud. The pastor of the church, Rev. Dr. S. L. Corrothers, addressed the meeting along the same line.

Boston Divine Dead. BOSTON, March 17 .- Word was received

here today of the death in Atlantic City of Rev. P. J. Daly, for many years pastor of St. Francis de Sales Doman Catholic Church, and one of the best known clergy-men of that faith in Massachusetts. Sev-eral years ago Father Daly founded the Daly Industrial Home in Dorchester for destitute children. He was about sixty-one years of age. The cause of death was complications following an operation for appendicities.

Institutional Churches.

The New Kind of House of Worship That is Springing Up All Over the Country-Reflection of Modern Life in Many Respects.

Written for The Star.

Shortly after the close of the civil war a Baptist preacher, who was then located in a village in the northestern part of Chedrive to Horse Heads, also in Chemung county. He took with him his elder son, then about six years old. Having finished the business that called him to Horse Heads, he drove a few miles farther, to Elmira, principally because he was anxious to see the church there which had a billiard table, a bowling alley and some cooking apparatus in its basement. These innovations, widely heralded, had stirred up no end of controversy among laymen and clergymen all through that portion of New

Arrived at the church, man and boy hitched the horse, found the church doors locked, and had to content themselves with an outside view of the structure and what glimpses they could get of its interior by peering in the basement windows. Then they regained their buggy, and as they started off the father consided to his son that he had thought long over the innova-tions, at first had been decidedly opposed to such methods, but now was convinced that they were conceived in wisdom.

The pastor of this then remarkable church was the Rev. Dr. Thomas K. Beecher, a half-brother of Henry Ward Beecher. It was he who had placed the billiard table, the bowling alley and the cooking apparatus in the church's base-ment, and he who, in the words of Lyman Abbott, built up an institutional church before the institutional church had been heard of, and it remains to this day one of the best conceived, in its equipment, of any of its class.

Singular as it may seem, the institutional church was not heard of until twenty three years after the visit of the Baptist preacher and his son to the Elmira Congregational

In 1888 Berkeley Temple, Boston, adopted distinctively new methods of work. President William J. Tucker of Darrmouth Col-lege came to the temple to deliver an address, and in the course of it spoke of the new work as institutional. There was a bright reporter present, the definition stuck in his mind, and the next morning when his paper appeared it was found that he had called Berkeley Temple an "institutional church." Thus, through an unknown writer's faculty for catchy phrase-making. Berkeley Temple became the original insti-tutional church, so-called.

Berkeley Temple, however, simply adapt ed to its uses methods that had alread; gained a considerable vogue, not without much opposition, however, in several cities. Under the Rev. Dr. W. S. Rainsford, St. George's, New York, had in 1883 started institutional work, which speedily proved to be the church's salvation. The year following the Judson Memorial, also of New work. York, began similar Tabernacle, Jersey City, now famous for its People's Palace, fell into line; the next year the Pilgrim Church, Worcester, Mass. started the original Boys' Club; and by the time Berkeley Temple was designated as an institutional church, perhaps a score of churches throughout the country were deep in institutional work. Trinity Church, Boston, in 1866 had founded an industrial sowhich cut out clothing, to be made by poor women; but this work, like that at Elmira, was looked upon as sporadic, when in fact it was simply ahead of the times. The old-line church believes in being concerned wholly and absolutely in the spiritual welfare of man. The institutiona church has for its aim the whole man-his care and upbuilding physically, mentally morally. The field is the broadest possible and in the effort to cover it, the up-to-date institutional church stands ready to perform almost any needful service that can

"Well," was the dry comment of a visitor who had been shown through the busy parish house of St. George's, New York, it strikes me that you do about everything there is to do for a man except to get him "That is our aim," was the clerical guide's

The evening trade schools of St. George's training, drawing; its schools for girls and young women include cooking, housekeeping, millinery, sewing and kindergarten work.

Like several other churches, St. Bartholonew's boasts its class in literature; and at Grace there are classes in bent iron work, electricity, chair caning, bookkeeping.

But you're seeking amusement, recreation not instruction, or relief from the press of temporary or chronic poverty? Very good Social teas for women at St. Bartholo-mew's. Gymnasium at almost any institutional church. A foot ball team at St. Bartholomew's. The Men's Club at St. George's, where you can smoke in peace read your favorite paper, have a game of cards, listen to an amusing lecture, and, if the day is hot and you feel like it, enjoy the luxury of cooling off under a shower bath. Not a few churches have their dancing classes, likewise glee clubs, and like-wise again, athletic teams that engage in cross-country running and other outdoor sports. Wrestling? Yes, that's permissible at St. George's and the People's Palace, where there is a swimming tank.

The stiffing heat of the city is paling your baby's cheeks? Seek out St. George's; it maintains a roomy, airy cottage by the sea especially for the use of tired mothers and their little children. Then there is the roof garden on St. Bartholomew's parish house. You can put your child there in the morning when you start to work and know that all day long it is breathing in the pure air of the upper strata and being delighted with a sight of green things and toys wellnigh innumerable counter has given you listless eyes. You'd tutional church.

better get into the country for your vaca-tion. Not-not the money, sir? Ah, well, perhaps you'll have to stay in the city this But run straight away and join the a village in the northestern part of Che-mung county, N. Y., found it necessary to Chub, keep up your monthly dues of 25 cents, and next summer you'll be able spend two jolly weeks in the open at H day House, Washington, Conn. So with you, cocky young shaver Get into the Batallion Club of St. George's, for

example, and two weeks in camp some-where in the country (one of the greatest joys that can befall a real boy) will be your portion. Indeed, father, mother, boy, girt, If your lungs are crying out for fresh country or sen air and you are at your wits end how to get it, turn to the nearest insti-tutional church-more than likely just around the corner-and perhaps the next day you will be greedly sniffing salt air or luxuriously rolling in the long, sweetscented grass clothing some far-away hill-

Penny provident banks, clinics, day nurseries, cobbling classes, wood yards, coal clubs, lodging and boarding houses flower missions, coffee and soup booths, legal aid societies, civic clubs, Red Cross auxiliaries, toy missions, diet kitchens, excursions to art galleries, museums, factories, etc., homes for aged people, church services, clubs and classes for various naonalities, shelters for little children whose mothers are dead or iii. Sunday afternoon church socials, free beds, endowed cots and college scholarships are to be included among the means employed by the institutional church in its efforts to look after the whole man and all men.

That the work is not in vain a glance at a few statistics shows. Last year the staff of St. George's received over 10,000 visits and made nearly 13,600: 64 visitors are employed. Five thousand books went out from the church's free circulating fibrary. The Men's Club has a membership of 550. and 125 applications for membership were received during 1905. The total enrollment In the trade school exceeded 350. At its Long Island seaside cottage over 500 persons were taken care of for a week each, and 7,300 for the day.

St. Bartholomew's employment bureau gets positions for about 2,000 persons yearly. The number of consultations in its clinic annually tops twenty-five thousand. As far back as seven years ago its loan association received over \$70,000 and dis-bursed over \$63,000 at much lower interest rates than the poor borrowers could have got elsewhere. Yet the association is so managed that it pays its running expenses,

Statistics collected in 1900 by Dr. Josian

Strong, president of the American Institute

of Social Service, show that, all other

things being equal, the institutional church increases in membership much faster than its old line sister. At that time two of the twenty-three churches in the Miami Association of Ohlo were institutional. Both are lowntown in Cincinnati, the h of field for a church to work in. Still, 200 of the 325 additions to all the churches of the association were to the two institutional churches. The gain of these two churche over their losses, which were naturally heavy, owing to removals to the suburbs, was 181. The association's total gain over losses was 177. "It appears, therefore," said Dr. Strong, "that without these two churches the membership of the association would have been smaller by four at the end of the year than it was at the beginning." The churches in New York that show the largest uniform growth are those which are most extensively engaged in institutional work—St Bartholomew's, St. George's, Grace, the West End Presbyterlan, among others. Six years ago 112 of the 488 Protestant churches in old New York were insti-tutional in whole or in part. The number has undoubtedly increased materially in the last five years, but not all the churches so working care to be considered as institutional churches. Nevertheless, and whatever their aversion to the classification, that is their work, more or less, and in

respect strengthened. During the first years of the new kind of church the Congregational denomination led in the movement. A few years ago this offer printing, carpentry, plumbing, manual distinction belonged to the Protestant Episcopal Church, in many quarters popularly supposed to hold itself aloof from the masses. The institutional church is now found in practically every denomination big and little, and as the statistics of its spread in New York city indicate, it is the church militant, the one with a remarkable growth still before it.

most cases it has been noticeable that, fol-

lowing the adoption of the new methods.

church membership has increased, and the church's hold on its neighborhood and its

With the institutional church has come in a distinctively new kind of preacher. Before the days of its multifarious activities the American university got along very well with a scholar for president. Nowadays, if a university is to go forward from year to year it is absolutely essential that it have an able executive, a shrewd business man, at its head-and lucky and exceptional is that university whose chief business man is also its first scholar.

So with the institutional church. While it was an old-line church, interested only in the moral third of its members, then the man for its purpit was a theological orator, an expounder of the Bible's moral laws. Here is St. Bartholomew's, with upward of two hundred meetings, classes, services, and so on, a week. Is it conceivable that a man trained for pulpit oratory only could run such a complicated and enormous organization, keep all the various wheels turning smoothly, prod here, check there, at the psychological moment, determine farreaching policies, appropriate large sums of money, be president of this club and that school? No; it takes a man with strong ability as organizer, executive, financier and diplomat to be at the head of an insti-

Max Nordau on Heine. From the Outlook.

His influence on German prose was no less great than that which he wrought upon the country's poetry. Heine may be called one of the three molders of German prose; Luther brought form and method into the language, Lessing contributed clearness, simplicity and a greater pliancy, but to Helne at is that the German tongue owes her rich color, her electrical force. Luther's "Bibel" we might fitly liken to ore-the bronze whereof great monuments fort-on-the-Main-are each vying for the are molded; Lessing's "Laocoon," as also his "Hamburger Dramaturgie," are solid silver, fit ware to ornament the tables of the greatest patricians; but Heine's "Reise- promised the ground for the same. Thus bilder" and incomparable "Lutetia," these does modern Germany characteristically the greatest patricians; but Helne's "Reiseare the finest gold and the rarest of parody the ways of classic Greece. precious gems-rubles and diamonds fit to deck the neck and arms of the lovellest of

When we set aside for the moment that princely pair of poets in Weimar, then no other has done a tithe of what Heine has done toward spreading the knowledge of German literature beyond her frontiers. His position, indeed, is that of a German ambassador to the nations of foreign lands, ambassador to the nations of foreign lands, yet his own country disowns him! Not the people, be it said; they read him, buy him, laud him as no other poet has been lauded; but "official" Germany—that gang, so incurably smitten with the folie de brandeur—which, swarming here, there and everywhere people rates into the university. where, penetrates into the universities and tive lines of work.

the lecture rooms and permeates the press, the histories of literature, the very encyclopaedia.

The fanatics, boistered up in their conceit by some nincompoops' theories as to the "mysteries of race," these inquisitorial believers in a religion of hate, their uncompromising attitude of scorn and disdain been responsible for the fact that Heine's country has up to now raised no monument to his name. Greek towns dispute to this day the honor of having been "the birthplace of Homer;" and now some seven German ones-among honor of being known as the one that has refused to permit a statue being erected within her walls to the memory of Hein-rich Heine, although his admirers have

Purity Conference.

Announcements have been issued for the national purity conference to convene at Chicago, October 9, 10, 11, 1906. This conference will be held under the auspices of the National Purity Federation, an organization having for its object the uniting of all forces in the United States that are striving to promote purity in the life of the individual, in social relations and in family life by preventive, rescue, educational,

From the New York Mail. The Cathedral of St. John the Divine still consists, to the eye of the passenger on the elevated, of a few great naked pillars, a single rude, unfinished arch and of a great deal of massive litter. But it is announced that the organ which is to thunder forth praises beneath the roof, when that roof is raised at last, has already been ordered, and that it is to be "one of the most powerful in the world." It will need to be powerful in order to fill every nook and cranny of the vast cathedral that is so very

Heights But it may well be powerful, for never before has it been possible for an organ builder to avail himself of so many mechanical agencies favorable to volume and effect. Hydraulic organs date back many centuries, and electrical organs to 1868, but rot until now, we believe, have air currents been driven through mammoth cylindrical "resonators" by means of an apparatus re-sembling the pistons of engines; and neveruntil now have these resonators been ex-tended beneath the floors of cathedrals, to produce these vast subterranean roarings that may resemble a cross between a

hunder peal and an earthquake. Under the system, according to which the con-structors of the new organ for St. John's is to be built, the cathedral really would appear to become a part of the rather than the organ a part of the cathe

fittingly described by the Scotchman as "kist o' whustles," to the vast modern mechanical affair, with thundering resonators under the church floor, has been tremen-

WIPE OUT ALL DEBTS

EPISCOPAL CHURCHES TO

the generous responses by the people of the diocese to the movement to wipe out all the debts of the churches of the diocese," Bishop Satterlee of the Protestant Episcopal Church said yesterday afternoon in speaking of the effort to raise \$300,000 for liquidation of church indebtednesss. Only one week remains before the collections are to be made; and all of the churches which have debts have active committees at work. The reports made to the bishop, he says, are very gratifying.

The day of the Feast of the Annunciation, March 25, when the collections for the purpose stated will be taken, is a historic one in the local diocese, for it marks the tenth anniversary of the creation of the diocese and of the consecration of Henry Yates Satterlee as bistop. When the manner of celebrating this important event was considered it was decided to mark it by canceling the debts on the various churches, amounting to more than

The churches that are engaged in the movement, and the amounts which they hope to raise, are as follows: Trinity Church, \$10,000, on parish hall and rectory; St. Thomas', \$59,000; St. Andrew's, \$55,300; St. Margaret's, \$51,575; Pro-Cathedral Church of the Ascension, \$15,000; St. Mark's, \$27,000 on parish property, rectory and parish hall; St. Stephen's, \$16,000; Christ Church, Georgetown, \$3,500; Church of the Good Shepherd, \$12,000; Christ Church,

navy yard, \$2,000. The largest separate amount to be raised is that by St. Thomas' Churca, 18th street near Dupont Circle. Rev. C. Ernest Smith has made an earnest appeal to all the members of his congregation to join in the effort; committees have been appointed and the progress indicates that the parish is equal to the emergency, and will have a

clean slate after March 25. The committees appointed by St. Thomas' Church are as follows:

Men's committee-Mr. S. II. Agnew, Mr. L. S. Bacon, Mr. A. A. Birney, Mr. C. J. Bell, Chief Justice H. M. Clabaugh, Mr. A. P. Crenshaw, treasurer; Mr. Church, Mr. J. B. Chipman, Mr. J. C. Davidson, Commander F. H. Eldridge, U. S. N.; Mr. Norman Galt, Mr. R. A. Harlow, Mr. W. D. Hoover, Mr. Beale R Howard, Brig. Gen. John A. Johnston, Mr A. Geary Johnson, Maj. L. J. McGill, Mr F. D. McKenney, Mr. George T. Marye, jr. Mr. Theodore Noyes, Maj. D. C. Phillips, Admiral G. C. Remey, Mr. John Sherman, Brig. Gen. F. G. Smith, U. S. A.; Brig. Gen. J. M. Wilson, U. S. A., and Brig. Gen. G. A. Woodward, U. S. A. Women's committee-Mrs. F. V. Abbott.

"I feel greatly encouraged by reason of | J. W. Reilly, Mrs. S. Schroeder, Mrs. C. Ernest Smith and Mrs. A. S. Worthington

LOST CHRISTIANS

FOUND IN JAPAN

Yesterday, which was celebrated in many lands as St. Patrick's day, is said to be observed in Japan, by Roman Catholics, as a

special feast day. This has no connection however, with St. Patrick's feast, but is known as the Feast of the Finding of the Christians. It is in honor of the Japanese Catholics, who, on the reopening of the country to missionaries, were discovered to have kept their faith, though isolated for centuries, when many clergy, together with 200,000 native Christians, suffered martyrdom, and the faith preached by St. Francis Xavier was apparently stamped out. It is said that when St. Francis left

Japan, in 1551-Japan then possessing 500,-000 converts-he wrote: "So far as I know, the Japanese nation

is the single and only nation of them all which seems likely to preserve unshaken and forever the profession of Christian holiness if once it embraces it.".

The condition of Christians in Japan at this time paralleled Rome under Nero, and in 1587 the Mikado Hideyoshi, who other-

wise was said to have been a splendid ruler, ordered all Christians out of Japan in twenty days. Two years later twenty Chrisians were crucified at Nagasaki. But this only seemed to increase the ardor of the Christian Japanese and thous-ands of converts were gained. Under the rule of the next emperor, Yeyasu, from 1614 to 1640, even the name Christian seemed to have been annihilated. It is declared that thousands were swept into the sea and drowned amid a bedlam of con-fusion. Christianity and all its followers had, it was thought, been wiped out with

In the eighteenth century, however, through pressure brought to bear by the leading Christian countries, the missionleading Christian countries, the mission-aries were allowed to return to the land and mission houses were again set up. March 17, 1865, the feast of the finding of the Christians had its inception, when a motley crowd of Japanese entered Naga-saki and kneeling in front of a mission declared that they, too, were christians. It afterward proved that these people were descendants of a band of Christian refugees that had fled at the outbreak of the religious insurrection two hundred years before. These refugees had migrated to a distant and almost impenetrable mountain section where they colonized and practiced their

religion unmolested. During the next year a papal brief de creed that "the almost miraculous event of March 17, 1865, should be celebrated as a feast under the title "The Finding of the

Sabbath-Breaking.

The voice of the more than 400 Christian Endeavorers of St. Thomas, Ont., has been Glazebrook, Mrs. J. J. Gordon, Mrs. W. H. Heard against the Sabbath desecration becoming too prevalent. The resolution adopted by the last local union meeting admon, Mrs. McIlhenney, Mrs. F. G. McKean, Mrs. Crosy Miller, Mrs. C. H. Poor, Mrs.